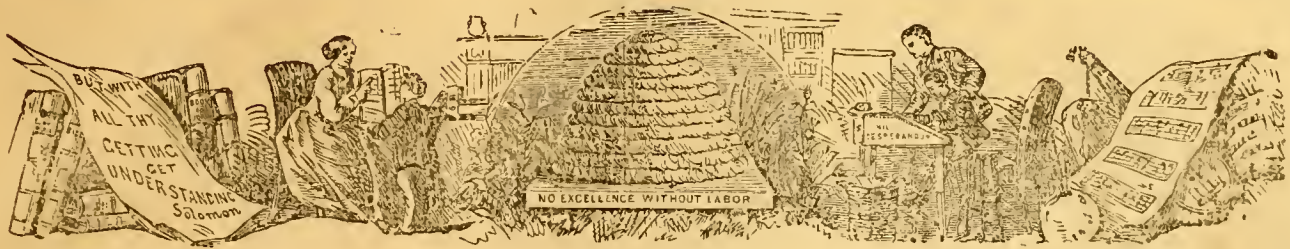


THE JUVENILE INSTRUCTOR.

HOLINESS TO THE LORD.



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NO. 13.

BENJAMIN FRANKLIN.

BENJAMIN FRANKLIN, the subject of this sketch, was one of the greatest men that America has produced; indeed, we might say, truthfully, that he was one of the greatest and best men of modern times.

He was born in Boston, Massachusetts, January 17, 1706, of humble and obscure parentage, his father being a soap-boiler and tallow-chandler. "Ben," as he is familiarly called by his biographers, was the youngest of the thirteen boys, his parents having seventeen children in all, two of whom were younger than himself. Being his father's favorite, probably on account of his natural brightness and precocious manner, it was decided to make a preacher of him. So he was sent to a grammar school when eight years of age to study with a view to that end. This, however, was not his first schooling. For, he used to say, he could not recollect any time when he did not know how to read.

His progress in learning at the grammar school was very rapid, but ere one year had passed his father's poverty compelled him to abandon the idea of giving Ben a collegiate education, and he was taken from school to assist in his father's shop, cutting and twisting wicks for candles, etc.

This did not accord with Ben's lofty aspirations, and he tried to coax his father to allow him to go to sea. The old gentleman would not consent to that, but seeing Ben's impatience, and fearing that he might run away and go to sea, he bound him an apprentice to his brother James, who was a printer.

Printing was more congenial to Ben's taste, besides it afforded him a chance to improve his mind. He could obtain books to read, and he frequently sat up most of the night after his day's work was over solving some problem or poring over some fresh book he had bought or borrowed to satisfy his thirst for knowledge.



We may be assured he did not spend much time in reading novels and poisoning his mind with trashy works of fiction, as many boys at the present time do. Such works were not so abundant then as they are now. However, he read almost every book he could get hold of, although his taste led him to prefer those of a useful and substantial character. He was a boy of good judgment. He had excellent powers of discrimination, and as he read he reasoned in his own mind and formed his own conclusions as to the correctness of the ideas advanced as well as of the diction. His conclusions, however, were not always correct, for from the writings of certain infidels or deists he imbibed erroneous ideas, which, as he admitted later in life, it took him many years to get rid of. The printing business then was only in its infancy. His brother's office was doubtless a very meagre affair, but it offered facilities for the development of his literary faculties.

When in his thirteenth year, Ben fancied he could write poetry, and composed a number of ballads, which his brother pronounced excellent and published, but which Ben, later in life, denounced as "wretched stuff; mere blind men's ditties." His father pointed out to him so many defects in his poetry, that it saved him, as he states in his autobiography, "from being, perhaps, a miserable jingler for life."

Checked in this, he determined to make himself a good writer of prose. He studied the best authors whose works he could find. He sought the company of young men of studious habits, and indulged in conversation with persons who were better informed than himself upon useful topics. In this way the powers of his mind were developed and he acquired the use of good language. To gain funds with which to procure books he practiced self-denial. He proffered to board himself if his brother would pay him but half what he had been paying for his board. To this his brother consented, and gave him thirty-seven and a half cents per week to pay for his board. Ben lived upon a vegetable diet, and actually saved out of this amount about twenty cents per week with which to buy books.

In the meantime Ben contributed a number of articles in prose to the paper which his brother published, without signing his name to them. He was encouraged by the way they were received. People were puzzled to know who was the author. Some of the most talented men in town were suspected of writing them. His brother at length found out it was Ben, and was inclined to respect his talents, but did not treat him any better for it. He had always been a harsh and unpleasant master to him. He had frequently abused and sometimes beaten him. Ben longed to be free from such oppression, but by his indentures he was bound to serve him nine years, and this, too, without receiving any pay. James was finally arrested and imprisoned for publish-

ing an offensive political article, and the court ordered that he should no longer publish the paper. In this extremity it was agreed between the brothers that the paper should be published in Ben's name. But this could not be done while he was an apprentice. So his brother gave up the indentures to satisfy the law, but, to secure his services, had Ben bound for the remaining period by new articles. Thus matters continued for a few months, when disagreements arose between them, and Ben, knowing that his brother could not hold him by the new contract, asserted his freedom. In writing of this act later in life, Ben acknowledged that it was dishonorable, and said he reckoned it as the first error of his life.

There being no chance to obtain work in Boston at his trade, Ben set out secretly for New York, paying for his passage by selling his books. Finding no work there, he continued on to Philadelphia, which city he reached after an eventful journey, with one dollar in his pocket. He obtained work at a printing office, and in time formed the acquaintance of Sir William Keith, governor of the province, who took such a fancy to him that he proposed to furnish him the public printing if he would set up in business himself. To obtain his father's consent to this plan, and get him to supply the means, Ben set out for Boston with a letter from Sir William Keith to his father on the subject.

You may be assured his father was glad to see Ben, the boy on whom he doted, for he had not written home since running away, and the family had been kept in the greatest anxiety concerning him. He was surprised, too, to hear of his prospects and read the governor's letter, but he could not give his consent to such a project, as he thought Ben too young for such an undertaking, he being only eighteen years of age.

After a short visit, Ben returned to Philadelphia and presented a letter from his father to the governor, in which the old gentleman declined to accede to his wishes.

After reading it the governor said: "Well, since your father will do nothing for you, I will do it all myself."

And he immediately proposed that Ben should sail to England by the next vessel and purchase the necessary outfit for a printing office on letters of credit with which he would furnish him. Ben was overjoyed at this generous offer, and expressed his gratitude with tears in his eyes.

There was but one regular trading vessel between London and Philadelphia at that time, and she made but one voyage in a year. As this vessel would not sail for several months, Ben prudently continued at work at his former situation till the time arrived.

At length the day came and found Ben aboard the vessel, expecting to find the governor there to take leave of him. In this he was disappointed. Hoping that the promised letters

Poor Richard, 1733.

A N

Almanack

For the Year of Christ

1 7 3 3,

Being the First after LEAP YEAR:

<i>Makes since the Creation</i>	<i>Years</i>
By the Account of the Eastern Greeks	7241
By the Latin Church, when O cent. r	6932
By the Computation of W. W.	5742
By the Roman Chronology	5682
By the Jewish Rabbits	5494

Wherein is contained

The Lunations, Eclipses, Judgment of the Weather, Spring Tides, Planets Motions & mutual Aspects, Sun and Moon's Rising and Setting, Length of Days, Time of High Water, Fairs, Courts, and observable Days

Fitted to the Latitude of Forty Degrees and a Meridian of Five Hours West from London, but may without sensible Error serve all the adjacent Places, even from Newfoundland to South-Carolina.

By RICHARD SAUNDERS, Philom.

PHILADELPHIA.

Printed and sold by B. FRANKLIN, at the New Printing Office near the Market.

of credit were in the ship's mail, though, he sailed. However, on his arrival in London he found that the governor had deceived him, and sent no such letters.

Here he was, a green-looking youth, eighteen years of age, a stranger in a strange land. He had no money, no credit, no friends. His only hope lay in finding work. He applied at the printing offices of London and was finally promised at one place a situation, but the proprietor, finding out he had learned the business in America, was inclined to retract, evidently thinking he could be good for nothing if he had come from there. Here Ben's wit came to his assistance and saved him. Picking up a composing stick, he walked to a case and quickly set, from memory, the following:

"And Nathaniel said, can there anything good come out of Nazareth?—Philip said, come and see."

ion who had sailed with him from Philadelphia, he returned with a Quaker, who employed him as clerk in a mercantile business which he was starting in Philadelphia. But early in the following year the Quaker died and he again sought work at his trade. He worked awhile for his old employer but soon found a young man who was willing to enter into partnership with him and furnish the money to set up in business. Ben readily acquired a reputation for promptness, industry and ingenuity and would soon have had a fair start in business but for his partner's unsteady habits. However, he was soon relieved of any embarrassment on this account by friends coming forward and offering to lend him the money to buy his partner's interest.

Ben's life from this period presents a series of rapid and progressive changes. We find him no longer hampered with

Phila? July 5. 1775

Mr. Braham,

*You are a Member of Parliament,
and one of that Majority which has doomed my
Country to Destruction — You have begun to
burn our Towns and murder our People. — Look
upon your Hands! — They are stained with the Blood
of ^{your} Relations! — You and I were long Friends. —
You are now my Enemy. — and*

I am, Yours, B. Franklin

His expertness at the business and the readiness of his wit surprised alike the workmen and employer, and he was soon installed.

Here he soon gained friends and improved in the business, and also accomplished much good among his fellow workmen, by his example and influence. They were all addicted to drinking porter, each spending an amount equal to eighteen cents daily for liquor. He showed them it was not necessary. He was stronger than they were, and able to do more work and drank none. By reasoning with them he finally got quite a number to leave off beer-drinking entirely.

After spending eighteen months in London, and lending most of what he had saved from his earnings to a dissolute compan-

poverty, but soon taking the lead in the printing business of America. Now he is devising improvements in his art, now casting type; now making ink; now improvising a copper-plate press now writing a pamphlet upon and convincing the public of the necessity of a paper currency; now establishing a literary club, called the "Junto," an excellent school for mutual improvement; now starting a subscription and circulating library, (which still exists and is growing); and now publishing an almanac under the name of Richard Saunders, afterwards known as "Poor Richard's Almanac," destined to run twenty-five years, full of wise and witty sayings and the finest maxims on industry, temperance and frugality. His writings contained in this almanac alone, (a page of which is herewith

reproduced as a curiosity) were, as the eloquent Charles Fox used to say "sufficient to immortalize him."

Soon, too, his influence is felt in politics; then in correcting evils in the city government, next he turns his attention to the study of languages; then he is elected clerk of the provincial assembly; then appointed postmaster; then establishes a fire company; then founds a university, and then a philosophical society.

A little later we find him engaged in philosophical studies; now inventing an economical cooking stove; now experimenting in electricity; now drawing lightning from the clouds by means of a kite; now he invents the lightning rod and makes many brilliant scientific discoveries; now he is elected member of the assembly; now appointed deputy postmaster general of America; and now he receives the degree of Master of Arts, without having attended a college.

Next we find him in London as agent of several of the colonies, courted and honored by the great men of that country, receiving titles and degrees from scientific and literary societies without number; now he invents a musical instrument; now he returns and is made governor of New Jersey; now he is again despatched to England as agent of the colonies; now he appears before the House of Commons struggling for the repeal of the Stamp Act, and commanding the admiration of the members by his eloquence, and logic and patriotism; and now he is vainly trying to avert the collision between Great Britain and the colonies.

Later we find him at home again, assisting to draft and signing the Declaration of Independence; then on his way to France as Plenipotentiary, making important scientific observations and discoveries on the way; next we find him captivating the French court by his simple yet dignified, manners and brilliant talents. Returned from France he is elected President of Pennsylvania; delegate to the convention for forming the Federal constitution, and the recipient of various other honors, too numerous to mention.

As a philosopher the name of Dr. Benjamin Franklin stands to-day in the front rank. As a statesman and diplomatist, he was brilliant and sagacious. As a writer he was noted for his logic, force and terseness. We give herewith an autograph letter of his to Mr. Strahan, a member of the British Parliament, which is characteristic of his style. As a religionist he was generally practical and consistent, though he was not allied to any sect. He despised hypocrisy in every form and lived a pure and upright life, dying at the age of eighty-four years and three months, loaded with honors.

Benjamin Franklin, in the days of his prosperity, never forgot the means by which he had risen to position, and always took pleasure in helping young persons who were struggling as he had done. In his will he bequeathed much of his property to benevolent institutions. One of his bequests was: "To the inhabitants of Boston and Philadelphia, one thousand pounds sterling to each city, to be let out by the oldest divines of different churches, on a five per cent. interest and good security, to indigent young tradesmen, not bachelors, (as they have not deserved much from their country and the feebler sex,) but married men.

"No borrower to have more than sixty pounds sterling, nor less than fifteen."

Those funds have now greatly increased, through the interest on the money loaned, and hundreds, probably thousands, of poor young men have been benefited by them. Eighty-eight years have passed since Benjamin Franklin died, but the memory of his good deeds lives, and thousands venerate his name.

INCIDENTS OF A MISSION.

BY ELDER C.

(Continued.)

AFTER a ten days' association with the literary and professional people with whom he had become acquainted on the occasion of his lecture before the literary club, in Boston, ELDER C. took passage on a steamer from that city to Portland, Maine, intending to visit some relatives in the interior of that State. After purchasing his railroad ticket to Brownsfield, the village where he expected to find his relatives, he had but a few dimes left. On arriving at that place he was much disappointed to learn that his relatives had removed to New Hampshire. An old gentleman whom he met at the depot, and who gave him this information, invited the young missionary home to dinner, which invitation was thankfully accepted. This afforded him a good opportunity to lay the gospel before the old gentleman's family, who all seemed much pleased with his visit.

After dinner, ELDER C. walked about five miles to a village called Denmark, where he expected to learn something more definite of his relatives. He had to stay in Denmark all night, and paid sixty-five cents for lodging and breakfast.

The nearest point at which he was sure of finding friends was the town of Bethel, forty-five miles from Denmark, which journey, it seemed, he would have to make on foot; but there were parties in Bethel, and Saints near by, to whom he had letters of introduction, who, he was certain, would receive him well. So immediately after breakfast he took his valise in his hand and started. A fine, drizzling rain was falling, and continued all day. With the assistance of guide boards and a pocket map of the country, which he carried, he was enabled to keep the right road. His valise, which was quite heavy, seemed to become more and more so as he proceeded, and the miles seemed to be very long indeed. The country was sparsely settled, hilly, and, for the most part, covered with forest, and often the road wound through lonely woods for miles without passing a house. At length darkness began to approach, and ELDER C. began to wonder how or where he should spend the night. Just at this juncture he met a man driving cows, and asked him if there was a farm house within a reasonable distance, where a stranger could obtain lodging. The man replied that about a mile and a half further on he would come to a Mr. Randall's, where he could most likely stay all night.

ELDER C. felt somewhat relieved at learning of a farm house within a mile and a half, for he had not seen a dwelling for several miles back, and he began to hope for better fortune than spending the night in the lonely woods. At length the farm house appeared in view, and as ELDER C. approached it he saw a man standing in the yard.

"Is this Mr. Randall's place?" he asked.

"Yer, sir, that is my name," was the reply.

"I have been informed that I could likely procure lodging here for the night," said ELDER C.

"Yes, sir; walk in," said the man, leading the way up to the door.

"Here, Nancy, get this gentleman some supper," said he to his wife.

It was with feelings of mingled satisfaction and apprehension that ELDER C. walked in and took a seat—satisfaction at having reached a seemingly hospitable farm house, and

apprehension lest that hospitality should be denied as soon as his true character became known. Let come what would, he was determined to make known his calling at the first opportunity. He believed he had as much money as the farmer would charge him for supper, lodging and breakfast, and if the man did not like his religion perhaps he would the money.

"Mrs. Randall was a very cheerful, motherly woman, quite talkative, and as she bustled about the room, preparing supper for ELDER C., she conversed with him freely. He begged her to put herself to as little trouble as possible, as some bread and milk would do for his supper.

"O dear, no!" said she, "you've walked a long way, and you look very tired. We've all been to supper, but I'll get you something warm."

ELDER C. had walked nearly twenty-five miles and carried his valise, and was, in truth, very tired. At length a good, warm supper was set before him, and while he was doing ample justice to it, he walked Mr. Randall, who had been out attending to his chores.

"Are you peddling?" he asked, evidently judging from the valise.

"No, sir," said ELDER C., "I am a missionary from Utah, and I am traveling and preaching the gospel."

"This was the first favorable opportunity he had had for telling who and what he was, and he was somewhat anxious as to how this announcement would be received. Mr. Randall never said a word, but turned and left the room.

"Now, what next?" thought ELDER C. Soon the farmer returned.

"So you're a travelin' preacher, eh?" he asked.

"Yes sir," replied ELDER C.

"Waal, what few neighbors there are of us around here are a good deal scattered, and we don't have any church nor preacher; but once in a while we have a kind of a prayer meetin' in the school house, about a mile from here. Tomorrow's Sunday, and we were goin' to hev a prayer meetin'; but for my part I'd like to hev you come and preach to us."

ELDER C. felt inexpressibly relieved at this invitation, it was so different from what he feared might come, and he told the farmer he would take great pleasure in preaching if the neighbors would like to hear him. So it was arranged that he should go to the meeting and address it if no one objected.

After he had finished his supper a fire was made in the best room, and ELDER C. preached the gospel to the family as they sat around the glewing fire-place. The Spirit of God was with him and prepared the hearts of farmer Randall and his family to receive his words. It was after midnight when they retired, having listened to ELDER C. very attentively for several hours.

Next morning Mr. Randall took his own family and ELDER C. in a light vehicle to the school house, which was well filled when they arrived. After a hymn had been sung, Mr. Randall arose and said: "Neighbors, this gentleman that's come with me is a Mormon preacher. He stopped to my house last night, and I've been a talkin' with him some, and I'd like to hear him preach if nobody's got any objections."

He paused for a moment, as if to listen to any one who wished to speak, and then asked, "Hain't none of ye got any objections?"

An old gentleman, evidently a leading spirit in the meeting, remarked that he would like to hear ELDER C. preach.

"Waal, Mr. C.," said Mr. Randall, "I guess nobody objects, and you can go ahead."

At this ELDER C. took his stand on the little platform behind a small table and offered up a prayer. Another hymn was sung, and then he proceeded with his discourse. The school house was a primitive, backwoods log structure, homely in its appearance and furniture, and the congregation were just the opposite of proud or aristocratic; but a good spirit prevailed, and ELDER C. felt that there were honest hearts present.

At the close of the meeting he took dinner at a neighbor's with Mr. Randall, and then rode home with the latter, who insisted on his remaining at least a day or two longer, promising, if he would do so, to help him on his journey. Thus a kind friend was raised up to the young missionary at a time when he greatly needed but scarcely expected one.

Chapter for the Little Ones.

PRAYER.

Do you know when you should pray?
Do you know why you should pray?

You should pray two or three times each day. You should pray that God will bless you, and He will bless you. If you do not know how to ask God for what you want, ask your mam-ma, or some one who knows how to read big books, to teach you the true way to pray from the Bi-ble.

The Bi-ble is a good book. It is the Lord's book. The Lord told men who made the Bi-ble, what to say and do. From the Bi-ble we may learn some of the ways of the Lord and what He wants all men to do.

Boys and girls who read the Bi-ble are apt to love the Lord. We should love the truth. We should speak the truth. If you love the truth you will love God and His ways. If you love the truth and speak it, God will love and bless you.

If you try hard to be good, each day while you are small, when you are big you will love to be good, and it will not be hard for you to be so. We all love good boys and girls.

L.F.L.A.

The Juvenile Instructor.

GEORGE Q. CANNON, - - - - - EDITOR.

SALT LAKE CITY, JULY 1, 1878.

EDITORIAL THOUGHTS.



THE war which has been raging between Russia and Turkey has been concluded by a treaty. There is a temporary lull in the threatened hostilities between Russia and England. It appears probable that an amicable conclusion may be reached by the Peace Congress now in session at Berlin, and which is composed of representatives of the leading European powers. But notwithstanding these facts, the rulers of nations have no reason to feel at ease. The lovers of peace and good order have no cause to congratulate themselves that permanent peace is likely to ensue. Indeed, there is now cause for increased alarm. Sagacious statesmen are watching with fear the internal disaffection that everywhere exists. They notice, with dread, the secret organizations that are springing up and gaining power. These forebode evil. They bespeak a struggle far more direful in its effects than a war for supremacy between two nations. The latter might be settled by a treaty; but how to cope with the former is a question that is just now puzzling the brains of the wisest men of every country.

These secret societies exist in every civilized nation, though under a variety of names. It matters not whether they be called Communists, Socialists, Social Democrats, Social Reformers, Fenians, Nihilists, Ku-Klux or any other of the various titles by which they are known, their objects are pretty much the same. Of course, the particular oaths by which they are bound are not generally known to the public who are not initiated into their mysteries; but there is reason to fear that they aim to abolish all social barriers and restraints of government. Although, of course, they claim that they are only opposed to the oppression of tyrannical governments, or the grinding power of aristocrats or monopolists, or that they only ask for paid labor for the idle, there is too much reason for the suspicion that they desire license rather than liberty, and that it is spoil they are seeking rather than labor. It is not likely that a republic would suit them any better than a monarchy, or that a kingly government would be any more to their liking than a democracy. It is not even probable that to divide the surplus wealth of the moneyed class among them (which some of them claim is the proper thing) would long satisfy them. They would rob a government of the power that protects the rights of its subjects, without substituting any other protection. They would squander wealth without accumulating more.

It is the growing power of such an element as this that makes men fear that a reign of terror is at their doors, such as that which deluged France in blood. It is this power, so suddenly sprung into existence, which is sending a tremor through the nations of the earth, and causing thrones to totter and the rich to feel that their wealth is no protection to them.

As a result of this power an attempt was recently made upon the life of the Emperor of Germany. It was the fourth attempt that has been made to assassinate him, and the second within a month. Dr. Nobeling is the man who last tried to kill the Emperor, by firing twice with a shotgun, loaded with shot and slugs, into his carriage. He is a man of learning, a Doctor of Philology, and said to be a most excellent writer; but he is a Socialist, and, according to his admission after committing the act, it "fell to his lot" to perform the brutal deed. He acknowledged that it had been planned for six months, and that although he had failed there were others who would yet succeed. He declared after his arrest "We have done away with God, and the people do not want any more kings." In that he doubtless expressed the sentiments of most of his class. They have done away with God, and are now inspired by Satan.

It is said that the principal destruction of property in the cities of France that were besieged by the Prussians in the late war was caused by the Communists within the cities.

A slight indication of what this same element is capable of in the United States was afforded last summer, at the time of the strike of railroad employes. Yet their organizations were far less complete then than now. In many of the States these secret forces are thoroughly organized and armed with the most effective weapons. In some instances, too, they boldly assert their right to bear arms and drill. The increase of tramps in the country, persons who make no effort to earn a living but prey upon the public, and their frequent crimes, are also indications of the tendency of this dangerous element.

The Latter-day Saints know from sad experience how little mercy to look for from mobs. They know, too, from the record given in the Book of Mormon, the result of the secret combinations that existed upon this continent in a previous age, and can judge what will be the result in this age. Their existence was foretold in a revelation given to the prophet Joseph Smith as long ago as February 9th, 1831. We also find in the Book of Mormon, in the writings of Moroni, the following, concerning these secret combinations, which, doubtless, refers to our days:

"And whatsoever nation shall uphold such secret combinations, to get power and gain, until they shall spread over the nation, behold, they shall be destroyed, for the Lord will not suffer that the blood of his saints, which shall be shed by them, shall always cry unto him from the ground for vengeance upon them, and yet he avenge them not; wherefore, O ye Gentiles, it is wisdom in God that these things should be shown unto you, that thereby ye may repent of your sins, and suffer not that these murderous combinations shall get above you, which are built up to get power and gain, and the work, yea, even the work of destruction come upon you, yea, even the sword of the justice of the eternal God shall fall upon you, to your overthrow and destruction, it ye shall suffer these things to be; wherefore the Lord commandeth you, when ye shall see these things come among you, that ye shall awake to a sense of your awful situation, because of this secret combination which shall be among you, or woe be unto it, because of the blood of them who have been slain; for they cry from the dust for vengeance upon it, and also upon those who build it up. For it cometh to pass that whoso buildeth it up, seeketh to overthrow the freedom of all lands, nations, and countries; and it bringeth to pass the destruction of all people, for it is built up by the devil, who is the father of all lies; even that same liar who beguiled our first parents; yea, even that same liar who hath caused man to commit murder from the beginning; who hath hardened the hearts of men, that they have murdered the prophets, and stoned them, and cast them out from the beginning."

CORAL ARCHITECTURE.

BY BETH.

IN the depths of the sea there are forests and gardens: organic beings, rivalling in structure, color and beauty the vegetable forms which adorn the surface of the earth. Of the nature of these creatures of the sea something has been already shown; but it is intended to still further illustrate the various forms, and describe the habits and surroundings of those beings, whose natural history is so full of interest. The life forms of the sea are not only interesting, but they are calculated to instruct us, by bringing us into acquaintance with the operations of the Deity in places where the eye of man but rarely penetrates.

Could we read the works of Dana, and of other naturalists who have traced the doings of coral-polyps, creatures as much animals in their nature as those which live on the land—could we have revealed to us the results wrought out in the remote ages of the past by these tiny beings, and of their doings to day, in building up islands and laying the foundations of continents for the benefit of our race, we should find that these “poor little helpless jelly-like animals,” and the delicate coral sprigs, so small that one can hardly see them by the naked eye, are important factors in the great work of creation!

We would not have our readers believe that all the living creatures which exist on the sea-bottoms are animals, for there are vegetable forms; but many of the algæ, or sea weeds, bryozoans, or “animal mosses,” although like moss in appearance, by the aid of the microscope, are seen to be living creatures, flower-like forms, in active motion like living daisies. We may see the remains of these bryozoans at times on the oyster shells; for such beings are among the companions of the oyster, as we intimated when describing the surroundings of that mollusk. It is, in fact, a very difficult thing to decide where animal life ends and vegetable life begins, among the plant-like individuals that dwell in the depths of the sea.

We have here represented several varieties of so called “sea weeds,” attached to stems of coral. Could we see these tree-like forms in life as they may be seen at the bottom of the ocean, we should see the fronds are of the most varied

forms and colors. Those who have been favored with a sight of them compare them to the colors of the most brilliant gems—the ruby amethyst, emerald and pearl. Attached to shells or rocks, may be seen the *sertularia*, in form like the quill of a pen or feather: the *flustra*, in appearance, like the licher, or Iceland moss; *bryozoans*, moss like in form, which have to be examined with a microscope to see their beautiful structure.

The oyster is often literally embowered in a substance that looks like diminutive trees. The fishermen call this “grey-beard.” It may be found frequently washed up on the sea shore, little tufts which are picked up by tourists and pressed out for “sea weeds.” These are the skeleton structures of just such zoophytes as we see represented on these coral branches, as *sertularia*, *flustra* and *bryozoans*.

In our museum may be seen many varieties of coral, some of which very closely resemble plants. Two varieties from the West Indies are spread out like a fan. The structure is so much like that of large leaves that many persons suppose they are vegetable in origin. At the base the coral structure is seen, the branches gradually become more and more dendritic, or tree-like, forming a net work very much like the venation of leaves which have been dissected.

Chemically, there is no difference between the substance of these marine forms and that of coral. All are built up from lime, held in solution in the sea water. The minute corals are equally vegetable-like in structure, so that it is no wonder that for so long a period as two thousand years these beings were supposed to be zoophytes; or that even

scientists were slow to receive the truth of their being living animals.

It was believed that coral “hardened as soon as it was taken out of the water,” and the coral divers who got a living by fishing for coral were either too ignorant to notice, or too much interested in deceiving the public, to tell the truth about the beautiful coral animals. Those who have seen them alive in the aquarium know all about them. When in the aquarium they expand themselves and display their living beauties as though they were in the ocean. This is one of the great advantages to be derived from the study of living beings like these. We see that the lowest creatures belonging to the



DENDRITES ARBORESCENS.

terrestrial system are cared for by the Creator. Not that these beings are exceptionally favored in this respect, for our Heavenly Father has provided amply for all His creatures.

Biography.

JOSEPH SMITH, THE PROPHET.

(Continued.)

THE next day, April 7th, the general conference was held. A report of the First Presidency was read to the conference. In this was set forth the progress of the work in Europe, through the labors of those of the Twelve Apostles who were there; also the joyous and encouraging results which attended the preaching of the gospel throughout the States. Attention was called to the building of the Temple, the zeal of the Saints in Nauvoo was held up as an example for their brethren and sisters in the Stakes and Branches of the Church to imitate. At this conference Joseph set forth the necessity which existed of building the Temple and also the Nauvoo House. The Lord had given a revelation in the month of January previous to the conference, in which He gave instruction respecting the building of the Temple. He named a committee who were to build another house unto His name. This was known as the Nauvoo House. "It shall be", the Lord said, "a house for boarding, a house that strangers may come from afar to lodge herein; therefore let it be a good house, worthy of all acceptance, that the weary traveler may find health and safety while he shall contemplate the work of the Lord, and the corner-stone I have appointed for Zion."

On the 8th of April, Lyman Wight was nominated as one of the Twelve Apostles in the room of Elder David W. Patten, who was killed in Missouri. The weather was so unfavorable for meetings Joseph informed the conference that much instruction that was to have been given would be omitted.

On the 24th of May Joseph wrote a short epistle, in which he called upon the Saints who resided outside of Hancock County to make ready to move into it without delay. He wished the energy and enterprise of the people concentrated to accomplish the erection of the Temple and other buildings.

He wished it understood that all the Stakes, excepting those in Hancock County, and across the river in Lee County, Iowa were discontinued.

In the beginning of June, Joseph accompanied his brother Hyrum and William Law as far as Quincy, on their mission to the East. And while in that place he called on Governor Carlin at his residence. He was treated with the greatest kindness and respect during his visit; and nothing was said about arresting him. But within a very few hours after he had left the Governor's residence, he sent Thomas King, sheriff of Adams County, Thomas Jasper, a constable of Quincy, and some others, with an officer from Missouri, to arrest Joseph and deliver him up to authorities of Missouri. This they did on June 5th, while he was staying at a hotel in Bear Creek, about twenty-eight miles south of Nauvoo. The officer from Missouri manifested such a spirit that some of the men who had been called to assist were disgusted and would not stay with him, but returned home. After Joseph was

arrested he returned to Quincy with the officers, and obtained a writ for *habeas corpus* from the Master in Chancery. This is a writ for delivering a person from false imprisonment, or for removing a person from one court to another. Stephen A. Douglas, Judge of the Fifth Judicial Circuit of the State of Illinois, happened to come to Quincy that evening, and he appointed June 8th, to give a hearing on the writ, in Monmouth, Warren County, where the court would then commence a regular term. Joseph returned to Nauvoo in charge of the officers. One of them, Sheriff King, had been suddenly seized with sickness, and Joseph nursed and waited upon him at his own house, so that he might be able to go to Monmouth. A number of the brethren left Nauvoo with Joseph on the 7th of June, to accompany him to Monmouth. Monmouth was seventy-five miles distant from Nauvoo, and they arrived there in time for breakfast on the 8th. Great curiosity was manifested by the citizens; they were very anxious to obtain "a sight of the prophet." They expected to see him in chains. There was considerable excitement among the people. Sheriff King, whose health was partly restored, had considerable difficulty in protecting Joseph from the mob that had gathered there. In the court, one of Joseph's attorneys motioned that the case should be taken up, but the State's attorney objected, on account of his not being prepared. By mutual consent the trial was postponed until the next morning. The next morning the Court House was filled with people desirous to hear the proceedings. The lawyers on the side opposed to Joseph, with the exception of two, confined themselves to the merits of the case; but those two did all they could to excite the public mind and create a feeling against him and his religion.

A young lawyer from Missouri volunteered to plead against Joseph, and he tried his best to convict him. He had not spoken many minutes when he turned sick, requested to be excused by the court, and went out of the house vomiting.

His language was so violent that the judge was twice under the necessity of ordering him to be silent. Joseph's lawyers stood up manfully and honorably in his defense. They spoke well, and O. H. Browning who was afterward a member of President Johnson's Cabinet as Secretary of the Interior made a powerful plea, in which he told what he, himself, had seen at Quincy, when the Saints were driven out of Missouri; and his words were so touching that his listeners could not refrain from tears, and even Judge Douglas and most of the officers wept.

In the evening Brother Amasa Lyman preached a brilliant discourse in the Court House, on the first principles of the gospel, which very much changed the feelings of the people.

The next morning, June 10th, Judge Douglas delivered his opinion on the case. It was that Joseph should be liberated. He was discharged that forenoon. This was a triumph for him and he felt very thankful to the Lord that he had once more been delivered from the clutches of his cruel persecutors. He and his company numbering about sixty men, reached Nauvoo on the 11th, and he was received by the Saints with great gladness.

The release of Joseph from arrest was a great disappointment to his enemies, especially to the Missourians. They were anxious that he should be deprived of his liberty; but this itself, would not satisfy them—they wanted to kill him. They were filled with the same spirit that the Jews had when they persecuted and crucified the Savior; that is, the spirit of that evil one who was a murderer from the beginning. They opened their hearts to receive the lies which he circulated and they became filled with his spirit. The evil one desires to fill

the children of men with hatred to the truth; he desires to use them as his agents in killing the prophets and shedding the blood of the innocent and the good. Yet many of them do not understand this. The Jews did not when they sought the life of their greatest friend—the Son of God. The Missourians did not when they tried to get Joseph into their power that they might kill him. It requires the Spirit of God to expose the tricks of the evil one. That Spirit teaches those who have it how to resist the devil and how to guard against him. Our little readers ought to cherish the Holy Spirit. Listen to its still, small voice in your hearts. It will teach you to be humble, to be meek, to be forgiving, to repent of all your sins, to suffer wrong rather than to do wrong. But the spirit of the evil one leads those who have it to be angry, to be quarrelsome, to be proud, to be cruel, to be hard-hearted, to be envious, to hate everything that is good, and to commit murder. These are its dreadful fruits!

(To be Continued.)

Curiosities in Human Food.

(Continued.)

THE ancient Celtic nations ate very little bread, but a great deal of meat, boiled or broiled upon coals, or roasted upon spits. As a rule they ate sitting on the ground, with their food spread upon the skins of wolves, dogs and other animals, and when those could not be procured, upon rushes or grass. The Normans usually sat to eat in parties of four persons, called “meses,” hence the term “mess,” still used. The old Gauls ate but once a day. The food of the Goths consisted in great part of cheese, of which they made great quantities from the milk of goats and sheep. They were also great drinkers.

The Danes are credited with introducing hard drinking into Britain. It was formerly customary among them also for the drinking vessel to pass from one to another around the whole company. Fosbroke mentions the custom in vogue among them of drinking from the skulls of their enemies. This is an old and well-known barbarism. It is said that the skull of Clement VI., whose tomb was pillaged by the Huguenots in 1562, was made into a drinking cup by the Marquis of Curton for his people.

The ancient Gauls ate a coarse kind of bread baked very hard in thin, flat cakes, easily broken to pieces. They devoured a great deal of meat, boiled, roasted or broiled, which they did in a slovenly manner, holding it in their hands and tearing it with their teeth. What they could not tear from the bone in this way they cut off with a large knife which they carried in their girdles. At their feasts no one was allowed to eat of a dish until the master of the feast had tasted it. They also drank a great deal. According to P'osidonius, they all drank out of the same vessel, the chief visitor taking a drink from the pitcher first, and then passing it to the next, and so on till it had gone round. No one could drink until it came his turn, nor could he refuse to when it did. These feasts generally lasted the whole of the night, and as matters of business were generally talked over on such occasions, disagreements frequently arose as they became heated with liquor, when the feast would end with a duel. If the feast proved a peaceable one it was generally accompanied with music and dancing, the

dancers being armed cap-a-pie and beating the measure of the music with their swords upon their shields.

Among them, as well as among the Britons and others of the Celtic nations, although they were so much given to feasting, it was considered a disgrace to become fat, or corpulent. The youths were required to wear a girdle, of iron, rawhide or other material, of a certain size, constantly around the waist. If they grew so fat as to exceed the bounds of this girdle, it was not only a disgrace to them, but they were fined for it. To prevent it they had recourse to fasting, running, riding, swimming and other exercises.

According to Fosbroke, the ancient Irish cooked their food by “lighting a fire in a cavity, around which was a number of sticks, suspending on the top the skin of a cow or other animal filled with water, in which was put the flesh to be boiled.” He also states that they roasted meat by making a fire in a hole in the ground, in which were a number of stones. When the stones were heated the flesh was thrown on top of them and then covered with other hot stones. This custom is in vogue among the inhabitants of many of the Polynesian Islands at the present time.

Ginaldus Cambrensis observes that the ancient Irish sometimes drank each other's blood, in confirmation of friendship; and that they did not know what bread and cheese were. Froissart states that “they had painted knives with broad blades, sharp on both sides, like a dart-head, with which they killed their enemies; but they never considered them as dead until they had cut their throats like sheep, opening their bellies and taking out their hearts, which they carried off with them, and some say they devoured them as delicious morsels.”

Hollingshed says of them that they devoured flesh without bread, and that half raw, leaving it to finish cooking in their stomachs with the liquor which they swilled down by quarts. Also that they “let their cows bleed, which, grown to a jelly, they bake and overspread with butter, and so eat it in lumps.”

He also says of the ancient Scots that they “ate such flesh as they could get half raw, because they thought it thus more nutritious. They brought furthermore from their houses to the field with them a vessel full of butter, cheese, meal, milk, and vinegar; tempered together as a sheet anchor against extreme hunger, on which they would feed, and suck out the moisture, when other provisions could not be gotten.”

In “Birt's Letters” it is stated that the ancient Scots “boiled their beef in a hide, heated water by a block of wood, hollow, into which they put red-hot stones repeatedly. They roasted fowls in the embers, with the entrails and feathers, and when done enough, stripped off the feathers, and brought it to the table. Their meat they laid for preservation in a shallow part of the sea, and even ate, after waving it backwards and forwards before the fire, a side of a calf taken out of a cow.”

The women among them are said so have washed parsnips, turnips and herbs with their feet and thus ground the beards off barley.

It is said that the custom of boiling food in skins, dining on the ground on pads of straw or rushes, from wooden dishes, obtained in Ireland as late as 1645. It is also believed by many writers on antiquities that these habits were formerly general throughout the Celtic nations, but that as the progress of civilization was more slow among the Irish than those of other parts they retained them longer.

The ancient Piets and Scots are described by Niphiline as being specially trained to endure hunger, cold and labor. He says of them; “Immersed up to the head in marshes, they

sustain hunger for many days, and in the woods they live upon bark and roots and prepare a certain kind of food for all necessities, of which taking about the quantity of a bean, they neither hunger nor thirst." Even as late as 1597, they were described as follows: "They seeth their flesh in the tripe, or else the skin of the beast, filling the same full of water. Now and then, in hunting, they strain out the blood and eat the flesh raw. Their drink is the broth of sodden flesh. * * * They make their bread of oats and barley. They take a little of it in the morning and so go to hunting and business till the evening."

(To be Continued.)

OUR ORNAMENTAL ROCKS.

BY J. L. BARFOOT.

IN our mountains there may be found rocks which had their origin in lime formations, but which have been changed by the action of subterranean heat. The crystalline limestones of western New England which, in many places, afford most excellent marble, had their structure changed by heat, it is supposed, as nearly all traces of fossils have been obliterated. At one place in the series of rocks a few fossils are found by which the marine origin to these limestones is determined. At Provo Valley a marble of this kind is found in which nearly every organic form of structure is invisible until the marble is properly polished, when the sections of erinoids and, occasionally, full length specimens may be seen. Professor Clayton, an able geologist who examined our mountains considerably, gave it as his opinion that marbles existed here, and subsequently he discovered beds of considerable extent from which he collected specimens of great beauty. Sometimes rocks of value may not appear to advantage in the rough state; or they may be somewhat hard and cherty. They may be black and unlike marble in appearance. The first consideration should be to ascertain the use of such rocks as we find, then the quantity which can be obtained. A slight effort will suffice to quarry enough of any particular kind of rock to test its qualities and find a market for it.

Brother James, of Tooele, brought in some specimens of beautiful rocks from that district which were much admired by the late President Brigham Young, who gave it as his opinion that "such rocks ought to be utilized."

As before stated, limestones will effervesce with acids; but those which contain a large proportion of magnesia, chemically combined with the lime, will effervesce very little in cold acid. Yet such "magnesian limestones" are often very valuable for ornamental building purposes. As a general rule, rocks which are compact, abundant, susceptible of a good polish, even if much harder than marble, are useful; and, in addition to this, when the veining or figure is beautiful the value is much enhanced.

Figured rocks, although they may not be found in large masses, if suitable for being turned in a lathe, may be made into useful and ornamental articles. A small brooch made by one of our boys, from a piece of the stalactical rock found at Manti, could easily be mistaken for "Gibraltar rock," a substance which is largely used for ornamental purposes, such as inkstands, paper weights, watch stands and trinkets.

In more densely populated countries than this there are a large number of human beings supported by such kinds of

industry. Much of the "Mosaic" work is made up of particles of colored rocks, squared up and fitted together. In some places even the colored sands are made up into pictures representing landscapes. At one place in England those rocks which represent figures of trees and mosses are polished and sold as "forest rock," on account of its resemblance of forest scenery. We have figured rocks in this country, which could be used for ornamental purposes. Efforts are now being made by many of the brethren of the northern settlements to quarry fossils in which the remains of fish are found. These are sold at railway stations and in this city at remunerative rates. Fossils are also found in limestones occasionally, which greatly add to their beauty when they are brought to a smooth surface and properly polished. "Bird's eye marble" is of this nature, the markings are due to nodules of matter which once had life and has gradually become hardened in the rocks of which it forms a part.

THE GOSPEL PRINCIPLES.

BY DANIEL TYLER.

BAPTISM FOR THE DEAD.

HERETOFORE we have said but little about the dead. Not because they are of less importance than the living, but because our duties to ourselves when once understood include our duties to the dead. On this subject the whole world, outside of the Church of Jesus Christ of Latter-day Saints, are in darkness, although the ancient as well as modern scriptures are very plain.

The prophet Isaiah, in the 61st chapter and 1st verse, among other things, said of the mission of Christ, one portion of His labors would be "to proclaim liberty to the captives, and the opening of the prison to them that are bound."

To find the fulfillment of this prediction we must, of course, go to the New Testament, which gives His biography. Neither of the four writers of His life and travels tell us of His visiting a single prison to proclaim liberty to a single captive. But on the other hand they all tell us that He was Himself captivated, held a prisoner and put to death. But Peter, the presiding Apostle, unravels the mystery. In the 3rd chapter of his first epistle, commencing with the eighteenth verse, he says: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water."

The theory of some portion of the Christian world is that all who die in their sins must go to purgatory—a lake of fire and brimstone, to remain throughout all eternity. Peter tells us that those wicked antediluvians, after being shut up in prison a few hundred years to atone for their rebellion, have another chance offered them. He also tells us, in the 11th chapter and sixth verse of his first epistle, that the reason the gospel was preached to the dead was that they might be judged according to men in the flesh. Men in the flesh hear the gospel when it is on the earth, and the judgment wherewith they are judged is, if they receive and obey it they shall be saved, and if they reject it they shall be damned. So, then, the dead shall have the same chance. Our good fathers, and mothers, grandfathers, grandmothers, uncles, aunts, and,

in fact, all who have died without the gospel shall have the same chance as those who heard it in the flesh, that they may be judged the same as those who have their agency to receive or reject it, just as they please. But, says one, Jesus said they must be baptized as well as believe if they would be saved. Yes, and He said again, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

A man means any man. Now, if no man can enter God's kingdom without baptism, how can the dead who receive the gospel be saved, as they cannot be baptized? Paul answers this question by asking another. In the first Corinthians, 15th chapter, 29th and 30th verses, he says: "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? And why stand we in jeopardy every hour?"

This solves the mystery. Those who were not baptized because they did not hear the gospel, in fact all who have not committed the unpardonable sin, may at some period of God's mercy have the work done by proxy, and receive their resurrected bodies.

Baptism is of itself a sacrament, and reminds us that as Jesus died for us, and was buried and resurrected, so, also, shall we, through Him, come forth out of our graves, in like manner as we come out of the water. It is then an emblem, not only of His, but our own resurrection, through Him.

SUNDAY LESSONS. FOR LITTLE LEARNERS.

HISTORY OF JOSEPH SMITH, THE PROPHET.—LESSON LXXVII.

Q.—After Joseph was lifted up against the curb of the well and shot at, what was attempted to be done?

A.—A man with a bowie knife raised his hand to cut off his head.

Q.—What prevented him from doing so?

A.—A vivid flash of lightning came and caused his arm to fall powerless.

Q.—What became of Dr. Richards during this murderous attack?

A.—He escaped in a most miraculous manner.

Q.—Did the prophet Joseph ever predict this circumstance?

A.—Yes; over a year previously he prophesied that bullets should fly around him like hail, but he should not be hurt.

Q.—After the death of Joseph and Hyrum Smith what became of John Taylor?

A.—Dr. Richards put him on the floor of the dungeon and covered him over with a bed.

Q.—What did the mob do after they had murdered the prophet and patriarch.

A.—They all fled from Carthage, for fear of vengeance, which they richly deserved.

Q.—How old was Joseph when he was killed?

A.—Thirty-eight years.

Q.—What became of the mangled bodies of Joseph and Hyrum?

A.—Dr. Richards and Samuel H. Smith and several others took them to Nauvoo the morning after they were killed.

Q.—Who went out of Nauvoo to meet them?

A.—Nearly all the people of the city.

Q.—Where did they take their bodies?

A.—To the Nauvoo Mansion, Joseph's late residence.

Q.—When were the public admitted to see them?

A.—On the following morning, the 29th of June.

Q.—How many persons were supposed to have passed through the room to see them in their coffins?

A.—Over ten thousand.

Questions and Answers ON THE BOOK OF MORMON.

LESSON CXXXIX.

Q.—What became of those three witnesses of the Book of Mormon?

A.—Two are dead.

Q.—Who are they?

A.—Oliver Cowdery and Martin Harris.

Q.—Did they die out of the Church?

A.—No, they returned, were rebaptized, and died in fellowship with the Saints.

Q.—Where is David Whitmer.

A.—He is living in Missouri.

Q.—Can the world reject the Book of Mormon without great condemnation?

A.—No, they can not, for there has been stronger evidence given than there is in favor of the Bible or any other revelation.

Q.—Is the testimony of these witnesses the only evidence of the divinity of the book?

A.—No, it contains internal evidence.

Q.—Of what nature?

A.—Every one who reads it with a prayerful heart receives a testimony from the Lord, that it is true.

Q.—Will it accomplish much good?

A.—Yes, it will go forth to every nation, kindred, tongue and people, and will cause the hearts of all the meek and the honest to burn within them and to rejoice because of its precious truths.

Q.—Should the Latter-day Saints esteem the Book of Mormon?

A.—Yes; it is a most precious book.

Q.—In what particular respect?

A.—Because upon many points of doctrine that are disputed by the world it is very clear and plain.

Q.—Is it superior to every other book in this respect?

A.—Yes; because it is translated by the power of God and is made so simple that all can understand its doctrines.

ON THE BIBLE.

Q.—What enquiry did David make of his servants?

A.—Whether there was any left of the house of Saul.

Q.—What reason did David give for making this enquiry?

A.—That he might show him kindness for Jonathan's sake.

Q.—What was the name of Saul's servant who was called before David?

A.—Ziba.

Q.—What answer did he make to David?

A.—That Jonathan had yet a son, who was lame.

Q.—What was his name?

A.—Mephibosheth.

Q.—What did David say to him?

A.—"Fear not; for I will surely show thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually."

Q.—What answer did Mephibosheth make to the king?

A.—"He bowed himself and said, what is thy servant, that thou shouldest look upon such a dead dog as I am?"

Q.—What then did David say unto Ziba?

A.—That his sons and servants should till the land and bring in the fruits for Mephibosheth.

Q.—How many sons and servants did Ziba have?

A.—Fifteen sons and twenty servants.

Q.—What did Ziba reply?

A.—"According to all that my lord the king hath commanded his servant, so shall thy servant do."

COME ALONG.

WORDS BY WM. WILLES.

MUSIC BY X. Y. Z.

Come a - long, come a - long, is the call that will win, To lead us to
 vir - tue, de - ter us from sin; Most men can be led, but few can be
 driv'n, In shun - ning per - di - tion and striv - ing for heav'n.

CHORUS.
 Come a - long, come a - long, is the call that will win, in leading to vir-tue, de - ter - ring from
 sin. Come a - long, come a - long, is the call that will win, In leading to virtue, de - ter - ring from sin.

Come to me, come to me, sweetly falls on the ear,
 The word of the Lord, full of comfort and cheer,
 To bind up the broken, the captive set free
 In the good time that's coming, we soon hope to see.

Let us govern by kindness, and never by force,
 All cheering and bright, like the sun in its course;
 Obedience will spring from each heart with a bound,
 And brotherhood flourish the wide world around.

Correspondence.

HYRUM, CACHE CO.,
 June 15, 1878

Editor *Juvenile Instructor*:

DEAR BROTHER:—Thinking a few lines from this part of the vineyard of God might be acceptable to the readers of the *INSTRUCTOR*, I take the liberty of sending a few items in regard to our Sunday school.

We have a very good Sunday school here under the superintendency of A. A. Allen, A. P. Rose and Thomas Williams. We have 20 male and 20 female teachers, and about 280 scholars. Our average attendance of teachers during the past six months has been about 20, while that of the scholars has been about 200. We use a variety of Church works as text books in the school, also the *JUVENILE INSTRUCTOR*, questions and answers on the Restoration of the Gospel, "Articles of our Faith," etc. We intersperse our reading exercises with songs, recitations and short speeches from the brethren and sisters. The children are interested in the school, and subscribe very liberally for the Logan temple and other things.

Our school has just met with a bereavement in the death of one of our Sunday school teachers, Sister Calista Allen, daughter of our beloved Superintendent A. A. Allen. She was about seventeen years of age, a good Latter-day Saint, full of zeal and integrity as a Sunday school teacher, an excellent, kind, industrious young lady, and highly respected by all who knew her.

Your brother in the gospel,

JAMES WRAY.

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